

THE CHURCH
AND
THE NEGRO

A
Problem of Christian
Democracy



The Board of Missions of the Protestant
Episcopal Church in the United
States of America

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Of the many readjustments which the world war is forcing upon us, none is more striking than the revaluation being placed upon things and ideals. Under conditions where man's most precious gift, life itself, is being sacrificed without limit; when millions of mothers, in spite of the anguish, willingly give up their sons to die, it is inevitable that a process of revaluing everything should set in. When the lives of thousands of our choicest young men are sacrificed without a moment's hesitation to take a hill-top or a bridge, we instinctively ask, "What thing of greater value than these precious lives is beyond the hill-top?" We are told that Democracy is there grappling with a mighty foe who seeks its destruction. Immediately every sense of justice, every instinct of humanity, demands that the value of Democracy be defined and established, lest what is of greater value be lost in the exchange.

What is the value of these thousands of lives? What is Democracy worth? Every intelligent choice in life begins and ends in defining and settling the value of the thing chosen, by comparison with what is exchanged for it. The ultimate standard of values is life itself. When, therefore, men are called to give up life for what we call an ideal, it is because the ideal represents a higher form of life. Democracy is the name we give to that ideal in which life may realize its best. It is expressed by Jesus Christ in the formula, "Ye shall know the truth, and the truth shall make you free." Freedom is that ideal and con-

dition in which life attains its supreme value. Therefore, when freedom is at stake, human life must be given in unmeasured devotion. The whole teaching of our Lord centered around one idea, which was the value of life and how to bring it to perfection. Freedom is His definition of the perfection of life. All His discourses and parables, even His daily life and ultimate death, were but an attempt to prove that the life of happiness and of power is the life of freedom. He never calls on men to make sacrifices of anything except insofar as the sacrifices minister to greater freedom of life. His whole Gospel centers around three fundamental ideas: the nature of God, the nature of man, and the nature of life. Everything that He said or did was with the single idea of defining the meaning of these three basic facts and their relation to each other.

If it be true, as we Christians believe, that God shapes the ends of human life, "rough hew them as we may," it is not only our practice, but it is an accurate expression, to say that God *calls* us to do thus and so. Just as God calls to each individual to play some special part, all his own, in the great scheme of human life, so also it is evident in history that he has called nations and races to perform some special task for which that race was peculiarly endowed or fitted by circumstances. Thus, the great calling of the Jewish race was to define and interpret the nature of God. That was Israel's special task and privilege which He gave no other nation in like manner. The Jews were called to realize and interpret in their life, God's nature, as being both righteous and one; as distinguished from the gods of the nations around them, who were many and unrighteous. The long history of the Jewish people and their sufferings in the many wars and trials through the centuries, with their captivity in Babylon, all contributed to make clear to the race itself its supreme mission of discovering and

establishing the oneness and the righteousness of God. The disintegration of the national life of the Jews at the time of the coming of the Messiah, was due to the fact that, in the supreme hour of their national history, they failed to recognize the true nature of their calling. Through all the long centuries, up to the time of the coming of Jesus of Nazareth, the Jews had succeeded in defining and establishing for themselves the nature of God. But when Jesus stood upon the Mountain, on the first Palm Sunday, as he was about to enter into Jerusalem and pronounce the doom of Israel as a nation for centuries to come, he declared that the reason for their failure and the coming destruction of the nation with their dispersion throughout the world, was that they failed to recognize the day of their opportunity. In other words, the destruction of the people of the ancient Kingdom of Israel, was because the Jews refused to accept their responsibility, and to share with mankind the divine revelation to them of the oneness and righteousness of God. They insisted on keeping the divine revelation as a provincial and national asset, rather than as a precious gift which they were to share with the human race.

It is the same with individuals as with nations. The man who, as the result of his education and training, at last defines and determines for himself his special gift and mission in life, and yet refuses to play his part in human society, is cast aside as among the fruitless, shallow, useless things of life because, in the day of his opportunity, he refused to meet it. Jesus, the Messiah of Israel, called His people to move out of their provincial and national relations, and to become the messengers of God to all mankind, in order that the human race might share with them the knowledge of the nature of God. They refused the call; and so, until in the discipline of the centuries they shall rediscover their true mission,

they will remain the nation which lost its opportunity.

In the life and sacrifice of Jesus the Christ, we behold, not only the perfect revelation of the nature of God, but also the other parts of His three-fold teaching—the nature of man and the nature of life. He demonstrates in His own conduct not only that God's nature is one and righteous, but that God is also the Father of man. The second part of His teaching, therefore, follows as a logical necessity, that man was a child of God and therefore himself possessed of the nature of God, which is oneness, or fellowship and partnership with God in the relation wherein man should live the life of righteousness even as God lived it. In Him and through Him, the life of fellowship and partnership with God was to be established, and the consequence of that life was the inauguration, not of a new reign of law in the old sense of that word, but the new reign of freedom. It is on this foundation, and through the presence and power of Jesus Christ in human life, that at last the foundations of the relation of man to man, which we know as Democracy, were established in human experience. Had they risen to greet, and cheerfully to assume, the responsibility to the human race for the establishment of the new life of freedom, the Jews might have been the founders of Democracy throughout the world. It was because of their refusal that the calling of God passed over to the Gentiles. But just as the Jews were called to interpret this fundamental part of the divine order of things, so each of the other great historical races was called to define some other necessary arc of the great circle of life.

For instance, the Greek was called to interpret the mind of God concerning the Christian revelation. It is thus that the Greeks became the interpreters and elaborators of Christian theology and the Christian creeds.

To the Roman was given the special task, under the illumination of Christian teaching, of re-defining the foundations of law and order on which, in large measure, the practical reconstruction of human society was to be built up, and the rights of man, under the definition of man as a child of God, established on a security so sound that not even tyrants could take them away.

To the Frenchman, He gave the gift of initiative, leading to a freedom in self expression which is the mother of taste and art. The possession of refined taste implies the possession of the gift of seeing things whole, and so the ability to define the true perspective of human life, which, in turn, involves an imagination so disciplined and cultured that its expression interprets life at its best. It is not strange, therefore, that France has been willing to wade through rivers of blood, and to sacrifice all things, in order that Liberty might live.

To the German, He gave the gift of efficient administration, the genius for economy and thoroughness without waste, in the development of the life which seemed to him the supreme interpretation. Unfortunately, as we have come to realize in these bitter days, the German, like the Jew, has chosen to esteem the gift of God to him as given for himself alone. With a self-centered and provincial ambition they have, like the Jews, considered the gift and calling of God as a selfish national asset, rather than as a divine privilege to be shared, in fellowship and partnership, with humanity.

To the Anglo-Saxon, God has given the high privilege of interpreting and defining that which Christ Himself said was the supreme end of His own mission, namely, the establishment of a life of perfect freedom for all the children of men. There is little evidence, as we go back to the origin of the Anglo-Saxon race, for our assumption that the Anglo-Saxon had any clearer-cut idea

of the real foundations of liberty than any other race which has played a great part in human history. All nations, in every age, have aspired to liberty. The passion for liberty has dominated every individual and every race since the beginning of time. The history of all races is the history of the struggle of the peoples for liberty. But it is because of the failure to understand the true foundations of liberty that, until comparatively recent years, the history of the struggle for Democracy has been that of dreams and hopes defeated. It was with the coming of the Christian Missionaries from Rome to England, that the Anglo-Saxon, with his crude idea of liberty, first began to discover the foundations of that life which we have come to define under the term "Democracy." It was impossible to lay the foundations of Democracy in the Anglo-Saxon race or in any other, until that race began to understand the nature of man and the nature of that God who is the Father of man. So we find that the Anglo-Saxon matures his definition of liberty in exact proportion as he comes to understand and to express, in national history, the real meaning of the Christian religion and the Christian Church. The struggle was not an easy one, but the vision of freedom grew in proportion as the Church of England, with her interpretation of the Gospel, became rooted in the consciousness of the Anglo-Saxon peoples. The calling to be the exponents, definers and defenders of Democracy, was given to the Anglo-Saxon peoples through that interpretation of the Gospel of Jesus Christ which the Church of England received. So it came about, as the natural order of things, that when the Barons of England went up to Runnymede in 1215 to wrest from King John their usurped liberties, and to proclaim, in Magna Charta, the definition and guarantee of their ancient inheritance, we do not find that these representatives of the nation were

conscious, primarily, of the *political* bearing of their mission. First and foremost they were representatives of the Church of England, and spoke not only in the name of the State, but in the name of Jesus Christ and His Church. The Church of England, in spite of despotic tendencies within, was called of God to be the spiritual mother of Democracy. Magna Charta is the declaration of the children of the Church—the first definition in all history wherein foundations were laid on which the democracies of the future could be built up. Just as all the struggles of Israel in her long history centered around the defense of that which was her supreme calling, namely, to defend and maintain the unity and righteousness of God, so when once the Anglo-Saxon race, under the tutelage of the Church of England had defined for itself that its mission was the defense and maintenance of the principles of human freedom, all the great civil wars of England centered around and had for their motive the elucidation and the defense of the principles of Democracy. They identified the defense of their political liberties, in so far as they defined them, as being symbolical of the defense of the Gospel itself. But these struggles were within the mind and soul of the English people themselves. Up to this period and long after, they, like Israel, conceived that the defense, maintenance, interpretation and preservation of the great ideals of liberty, were for themselves alone. The “ancient liberties of England” was the ideal for which they fought and struggled within their own household, and battled to the death upon land and sea. Centuries rolled around, and the inheritors of these ancient traditions and ideals settled upon American soil. The colonists journeyed to America in order that they might escape the struggle, the sacrifices and the wars in behalf of freedom, and here establish as they dreamed, under easy conditions, the perpetuation and enlargement of these ideals and the

establishment of a society here where they and their children's children might maintain them on enduring foundations. But the struggle was not to end. Bloody price was yet to be paid to touch the outer circle of the ever expanding life of freedom. The revolution in 1776 was another struggle within the family of the Anglo-Saxon household itself for the preservation of free institutions. But this was not, in any true sense of the word, a combat between the English and their kindred across the seas. George III was not an Englishman, but a Prussian, who could never fluently read, write, or speak the English language, and whose training had not been in the school of Anglo-Saxon traditions, but of Prussian. His government was a reactionary government, committed to the fettering upon the English people of the very restrictions from which for centuries they had sought, in bitter wars, to be delivered. Nor would any considerable majority of the English people support his attack upon the Colonies. Indeed, nearly all the great statesmen of England bitterly opposed the policy of George III towards the American colonists. Scores of British officers resigned their commissions in the Army rather than attack their brothers across the sea. It became necessary to hire 20,000 Hessian troops from Germany because of the refusal of the English people to volunteer in sufficient numbers to attempt the task of subduing the Englishmen and their children in America who were loyal to the ancient traditions of the race. But the point of importance in our present discussion is that the War of the Revolution was another war within our own family for the purpose of preserving for ourselves the precious boon of Christian liberty. There had not yet dawned upon the consciousness of the Anglo-Saxon race, either in America or in England, the full realization of their responsibility, not for themselves alone, but to mankind.

Again the Civil war between the North and the South in our own America, was another and the greatest of all the wars of the Anglo-Saxon peoples fought within their own household for the preservation of their ideals. Let us hope that the Civil War between the States was the last great war in the struggle of the Anglo-Saxon race within itself to make sure of its grasp upon the principles and institutions of freedom. But the war between the States again, like all the wars of our race for the maintenance of free institutions, did not go in its ideals beyond the circle of national safety. The speeches and literature of fifty years or more ago, demonstrate beyond doubt that our view embraced chiefly our own safety—the security of American ideals and American institutions. That war, however, did settle among us for all time, and made the whole nation conscious of, two primary convictions that could never be brought into dispute again. First that if America was to play its part in the structure of the splendid Temple of Freedom, it must play that part as a nation, one and indivisible. Secondly, that henceforth, wherever our flag floats on land or sea, it stands for the undisputed faith that no man or group of men shall own or direct the destiny of another human life for selfish aims; that no man can with safety to himself, or to the order of human freedom, selfishly exploit another human soul.

We are once more engaged in a great war for freedom, the greatest of all the wars and let us hope the last; but now at length we are battling for free institutions, not for ourselves alone, but definitely and consciously for mankind. It is the first time in the history of America that we have felt called upon to go beyond our own borders and struggle upon the world's battlefield, not for the maintenance of the freedom of America alone, but of the whole human race. It was this which made it so difficult for the American people, as a

whole, to realize their responsibility, and to nerve themselves, as a nation, for entrance into this war. It was difficult for us to believe that the time had come in the circle of the centuries, when the maintenance of our own freedom was inextricably interwoven with the freedom of Europe and of the human race. Had America refused entirely to play her part in the great war now being waged upon the battlefields of Europe and Asia, she would have been guilty of the sin of Israel, in that she would have refused to recognize the day of her opportunity and of her salvation. She would inevitably have lost her place in the leadership of the nations passionately resolved to maintain the institutions of freedom.

The second thing of great interest in connection with America's entrance into the world war, and which serves again to point out the immense enlargement of our conception of relations and responsibilities to other races, is that it is the first time in Anglo-Saxon history that we have found it necessary, in the defense of liberty, to call upon what we have heretofore regarded as the weaker or the backward races to lend us their strength in order that we may preserve the ancient traditions of our race. As the strong Anglo-Saxon race girds up its strength to go forth to battle with all its might in the great struggle in which free government is either to survive or perish, and as it marches forth on the great highways that lead to the common battleground, it finds confronting it, in the way—a man—a black man. Above the Anglo-Saxon stands the Angel of the ancient God of Israel, pointing at this man in the way over against him, saying, "Thou shalt not see my face on the hilltops of freedom victorious, except this thy brother be with thee." Who is this black man? He represents nearly twelve million of the population of America. As we call the roll of the nation, one in nine is a negro. He is furnishing our own Army and that of our

Allies, through his labor, more than his proportionate share of food products and of cotton goods, which are as necessary to our success as are our big guns and our battleships. Two hundred thousand negroes already wear the uniform of the United States Government. This is an Army larger than General Lee or General Grant commanded in any battle of the Civil War. Should the whole manhood of the nation be mustered in the interest of victory, the negro will represent more than 500,000 of the soldiers whose lives are dedicated to the maintenance of the ancient ideals and institutions of America. He is, moreover, a true American. The negro young men now enlisting in our armies have, in their own lives and in that of their ancestors, been on American soil a longer period than have the average of the white races now occupying America. Tens of thousands of these negro boys volunteered for service. The race, as a whole, is giving itself as freely, all things considered, as the representatives of any other race in America. At the conclusion of a victorious peace, these negro young men will return to their American homes proud and conscious of the fact that they have made the sacrifices and given their blood as freely, many of them even to the last full measure of devotion, as have the sons of the ancient Anglo-Saxon race which, in the providence of God, was called in a peculiar sense to be the leader and teacher of the meaning of freedom. It is not only natural, but it is right, that after such a price they should receive a just proportionate share in all the fruits of the victory. and of the sacrifices made in order that our precious heritage may survive in the earth. They will demand, and they will have the right to demand, that opportunities of education and of every right necessary to their full development as a race, shall be accorded them; that there shall be no discrimination in the Courts of Justice and in the administra-

tion of our laws enacted to secure its citizens in the right to life, liberty and the pursuit of happiness. We cannot withhold a just answer to that demand, and yet remain true to the ideals and institutions which our soldiers have maintained with their blood upon the battlefield. To do so would be to deny the very foundations of our faith in Democracy. It would be a denial of the foundations of every virtuous principle, and, having paid so great a price, we would be confronted with the just charge on the part of posterity of having betrayed the principles, the cherished ideals of our history, no less than those of the Christian faith on which the history of Democracy has been built.

What is it, then, that these men of negro race dwelling among us will have a right to ask of us?

Aristotle, the pagan, laid down the principle that Democracy is founded on "virtue." By that he meant primarily, self-sacrifice and justice. Washington, the Christian, declared that virtue is founded on faith in God. Bacon said that the uses of an education are three: To preserve the learning and wisdom of the past; to extend ever the boundaries of knowledge; and to impress upon the young the love of all the virtues. Thomas Jefferson, in directing the education of his daughter, after providing for her training in music, art, housekeeping and literature, added "and especially teach her those things which make her worthy the love of her friends."

Thus, Aristotle, Lord Bacon, George Washington and Thomas Jefferson come to one conclusion concerning the meaning of life, which is that it begins in virtue and ends in the cultivation of the love of virtue. Since each of these great men were, in their day and generation, believers in Democracy as they understood its meaning, we find that they are not only all agreed that the highest expression of life is the life of freedom,

but that they also agree in substance with our Lord, that the only way of realizing the life of freedom is in a virtuous relation to all men, founded on that truth which is revealed in the Christ as the nature of man and of God.

It is evident, therefore, that if we are to maintain the Democracy which is founded on Christian virtue, it is necessary to give every citizen, of whatever race, living on American soil, the opportunity through education, using that word in the largest sense of the term, to win for himself the life of freedom, which is the life of power; and that the Anglo-Saxon does himself and his country the grossest injustice, to say nothing of the negro race itself, when it withholds from the negro the chance to be all that God intended him to be. Fortunately, while our own Church has fallen far short of doing all that it ought to do to make its contribution to this great end, it is true also that we have laid foundations which, if worthily built upon, will go far in the way of atonement for the part which we have failed to play in the past. In every Southern diocese, schools, hospitals and churches are maintained chiefly through the general appropriations of the Board of Missions. The amount of money appropriated, and the work being carried on is far from being our Church's share in the great enterprise. Nevertheless, it is an encouraging beginning, and just because the Board of Missions realized how far short of what the Church ought to do is its present work among the negroes, it decided about ten years ago, after a most careful consideration, to establish an auxiliary to itself, to be known as "The American Church Institute for Negroes," to whom it committed the responsibility of developing the Church's High and Industrial Schools in the Southern States. It authorized the Church Institute for Negroes to organize itself as a legal incorporation under the

laws of the State of Virginia, with power to receive and disburse money for the maintenance of these schools, to supervise and give general direction to their development along sound economical and efficient lines, and to receive endowments and bequests in order that the work, once established on sound principles, might be maintained without loss or danger of disintegration through lack of steady support. The ideals and the work of the American Church Institute for Negroes are essential if this Church is to play its full part in fitting the negro race for its place in America and in the world. It has already attracted, in a very definite way, the attention of the Bureau of Education of the National Government at Washington. The Commissioner of Public Instruction of the National Bureau has recently addressed a letter to the authorities of the American Church Institute for Negroes, commending and endorsing its ideals and expressing appreciation of the admirable work it has done and is doing, not only in the supervision and assistance in support of its schools, but in its endeavor to awaken the Episcopal Church as a whole to the vast importance of these schools to the negro race itself, and to the whole future of our country.

The present Commissioner of Public Instruction at Washington is Dr. P. P. Claxton, himself a citizen of North Carolina. In a public address at a meeting in the City of Washington, called by him shortly after America declared war against Germany, he said to the group of educators representing Southern institutions and Southern Churches, of which the writer of this pamphlet had the honor of being a member, that the only source from which the public schools in the South could expect to secure a sufficient number of teachers of adequate education and proper character was from the High and Industrial Schools, like Tuskegee and Hampton, and from similar

schools maintained by the Christian churches. He stated that less than one-fourth of the negro teachers in the public schools measured up to the standard demanded by the imperative needs of the case. He earnestly urged the Episcopal Church and all other churches in the South to begin at once to support their High and Industrial Schools for Negroes in a much more generous way, and to see that they were brought up to the highest standard of efficiency. To this end he suggested that the churches should spend four times as much as they are now spending in the development of this class of schools for negroes. He urged that the efforts of the churches should be directed towards the perfection and multiplication of the schools in which High and Normal School teaching, and Industrial training, are emphasized, in order that an increase of at least 400 per cent. of properly trained leaders and teachers of the negro race might be provided.

As auxiliary to the Board of Missions the American Church Institute for Negroes looks forward with prayer and hope to the day which it trusts will not be far distant, when, in every diocese in the South there will be maintained under its supervision and support, at least one Church School for negroes with sufficient support guaranteed by the generosity of the people of the Church, to make it the very best institution of its kind. It already contributes to the support of eight High and Industrial Schools and one Divinity School in the Southern States. The representatives of the Institute visit all of these schools several times during every school year. The whole management of the schools is open to their inspection and the School Boards gladly co-operate with the authorities of the Institute in their efforts to maintain the schools upon a sound and efficient basis, both in the matter of business management and of thorough education. The Church Institute for

Negroes requests an audited financial report from every school as a necessary part of the training of the race in businesslike responsibility. The moral standards of the schools are maintained on the highest plane. Seldom, indeed, has any dereliction of this sort been charged to any of the negro boys and girls who have had as much as one year's training in any school under the direction of the Institute. A chaplain is associated with each of the schools, who conducts regular Services and gives careful spiritual supervision to the Christian character of the pupils.

The schools now receiving supervision and support from the American Church Institute for Negroes are as follows:

St. Paul's School, Lawrenceville, Va.

Payne Divinity School, Petersburg, Va.

St. Augustine's School, Raleigh, N. C.

St. Athanasius' School, Brunswick, Ga.

St. Mary's School, Columbia, S. C.

St. Mark's School, Birmingham, Ala.

Vicksburg Industrial School, Vicksburg, Miss.

Fort Valley School, Fort Valley, Ga.

In addition to the above, while not regularly listed on the schools receiving regular support and supervision from the Institute, the Keeling Institute, at Keeling, Tennessee, in the Diocese of Tennessee, has received special appropriations from the Church Institute for Negroes.

Unfortunately, there are Church people both in the North and in the South, who, from prejudice or from lack of knowledge of the facts regarding this supremely important racial problem, do not appear to be seriously interested in our work of this character. It ought to be sufficient reply to this class of objectors to say that it is beyond question that all of those who are intimately familiar with the remarkable work now being done among the negroes of the South by the Church Schools of this sort, are enthusiastic in advocat-

ing them. A certain number of people take the ground that education is the function of the State and that it is a misdirection for Church funds to be spent upon the maintenance of schools. While there is a certain measure of truth in this statement, it is one of those half truths which, because easy of utterance, disguises the real truth of the case. It is beyond question that the great body of the public schools, especially the primary grades, should be maintained by public taxation. The American Church Institute for Negroes is not advocating that the Church should educate the masses of the negro race. On the contrary, it believes that the education of negroes, in general, no less than of white people, should be provided for by public taxation, and its influence is being constantly exerted in this direction, especially, as previously stated, in the matter of the primary grades. But we are confronted by a condition which cannot be evaded by subjecting it to a theory based upon an *a priori* rigid rule. The condition in the South today is, as it is stated by the Commissioner of Public Instruction of the National Bureau, namely, that in the interest of the safety of Democracy in America, it is necessary to develop a class of negro men and women who will be in sufficient numbers to be proper leaders and teachers of their race. About forty per cent of the negroes of the South are totally illiterate. Of the remainder, the vast majority have had only the rudiments of an education in the first few grades of the public schools. The small percentage which have had, or are likely to have in this generation, the opportunities of an education sufficiently advanced to make them competent teachers and leaders of their people, falls far short of the necessities of the case. Thus, it follows, to say nothing of the fact that character training for teachers and leaders of the race is as necessary as High School education, that we

are confronted with the alternative of the Church devotedly bending its efforts to supply the need or of the need going unsupplied. If the Church fails we will be confronted with the tragic spectacle of a great race of nearly twelve millions of people, in the midst of a Democracy which will make higher and higher demands upon them, but utterly unprovided with the opportunity to fulfil their responsibilities.

There is another class of objectors who say that they do not believe in the education of the negro. Touched by emotions of tender memory, they point to some old negro man or woman brought up in the days of slavery, and enlarge upon his or her merits. What a splendid servant! How respectable! How intimate and friendly the relationship! Then, reverting to some experience with a negro who has had some measure of education in modern schools, the latter is very unfavorably compared with the former, and the critic concludes with the positive declaration, "None of your educated negroes for me!" What is the pathetic fallacy of this sort of reasoning? The false assumption is in a limited definition of education. To the objector of this class, education seems to mean merely the education of the head in some unfortunate school, North or South, where education has been limited to what, in common parlance, is called "book learning."

The offensive and inefficient negro who has been the victim of this limited idea of education, is held up as an educated negro, when in truth he has been the victim of an imposition in the name of education. On the other hand, the old negro of ancient days of blessed memory who justly deserves all that his admirer says of him, while he did not have all that an adequate education implies, was, nevertheless, far better educated than his modern brother. The essential elements in the education of a man, are three—the training necessary to do well a useful task; the training of the

character in the elements of Christian virtue; and the training of the mind that he may think God's thoughts after Him, and discriminate intelligently in the responsibilities of life. Education, whether of the black man or the white man, which leaves out of its course the ideal of efficient service and of admirable character, is even less of an adequate education than that which leaves out the culture of the mind. The old negro who came up out of that school which closed its sessions at Appomattox, was an educated negro in every sense of the word except in the privilege of complete personal liberty and in the mental discipline that comes from the study of books. The negro so frequently and unfavorably compared with him, is the modern product of a system which provides him with a mere smattering of book-learning and disregards, almost entirely, the three necessary elements of sound education.

The aim of the American Church Institute for Negroes is to embody in the schools which it supervises, and to which it makes appropriations, that complete education which has, as its aim, a trained hand, a trained heart, and a trained mind, the three-fold order of a perfect education through which the love of all the virtues is established. The graduate of such a school is made fit to play his part in the great Democracy of humanity which is in the making. It remains only to ask and answer the question whether the ideals of the American Church Institute for Negroes are being realized in the schools under its supervision and whether they are, therefore, worthy of the sympathy, the prayers and the support of the Church.

In this abbreviated pamphlet, it will be impracticable to state in detail the work of all of these schools on whose rolls during the past year were recorded 2,600 negro boys and girls. It will doubtless, however, be helpful to record some interest-

ing facts illustrating their service to the negro people and to the nation. At St. Paul's School, Lawrenceville, Va., there have been, for several years past, enrolled annually approximately 500 negro boys and girls. In this school twelve trades and occupations have been efficiently taught—brick laying, carpentry, farming, shoemaking, printing, etc., for the boys; dressmaking, housekeeping, cooking, sanitation, etc., for the girls. All twelve grades of the High School are taught by really efficient negro teachers, of which there is a staff of more than thirty. Morning and Evening Prayer, in addition to regular Sunday services, are held in the Chapel School under the direction of Archdeacon Russell, whose character, ability and service to his race and to his community has been such that he was the first negro Bishop elected for service in America. He declined this great honor because he felt that he could render a greater service by continuing as Principal of St. Paul's School. A book of many pages would be inadequate to describe the inestimable service rendered by St. Paul's School. Its graduates have gone out into every walk of life in America. Not one of them has ever brought discredit upon his race or his Church. The moral character and economic advancement of the whole negro population within a radius of 100 miles of St. Paul's School, has definitely felt the uplifting impact of its influence. It cannot supply the demand of the public school authorities of the State of Virginia for teachers in the schools for negroes. The Sheriff of the County in which St. Paul's is located told the writer that the character, the good will, and the general deportment in every sphere of life among the negroes, had been exalted in all that section of Virginia, by the influence of St. Paul's School.

St. Augustine's School, Raleigh, N. C., also has annually registered for a number of years approximately 500 pupils. It is beyond question one of

the best administered and most efficient educational institutions for negroes in the entire South. Like St. Paul's, its fruitful service is unmeasured. It has just celebrated its fiftieth anniversary. Should anyone doubt the indispensable importance of negro education, he would have all his doubts expelled by spending a few days at St. Augustine's. It is beautifully situated on a tract of land in the suburbs of Raleigh. A prominent educator in the service of the national Government, who has carefully inspected the work and conduct of St. Augustine's, remarked to the writer: "If the Episcopal Church can render this kind of service, why doesn't it assume the responsibility of solving the so-called negro problem for America?" It is a legitimate question. Why not?

Next in importance in the matter of numbers, efficient management and extensive service, is the School at Fort Valley, Ga. This School has only recently received any appropriation from the Board of Missions, but the Church Institute for Negroes has long had great faith in it as a unique opportunity through which this Church could render distinguished service to the Kingdom of God and to America. It has, for a number of years, made appropriations for its support and given it general supervision. The President of the Board of this School is the Bishop of Atlanta, the Right Rev. H. J. Mikell, D. D. Through the recent joint action of this Diocese of Atlanta and the Board of Missions, the Fort Valley High and Industrial School is now a Church School. It annually enrolls between 400 and 500 negro boys and girls, who, like those at St. Paul's and St. Augustine's, are being fitted in the three-fold character of a true education for the responsibilities of their race in the America of their inheritance and their love. No school for negroes in the State of Georgia exercises so wide an influence as that of the Fort Valley High and Industrial School.

The Payne Divinity School of Petersburg, Va., is the only institution on American soil devoted exclusively to the education of negro young men for the ministry of this Church. Its faculty is composed of consecrated clergymen of scholarly attainments, whose labors of love for the negro race is all too inadequately appreciated. This School has sent out scores of negro young men of ability, character and scholarly attainments who have, with very few exceptions, if any, proved themselves worthy of their commission from the Church to administer the oracles of God.

The other Church High and Industrial Schools listed above are performing the same character of work as is described in these specific cases. They do not enroll so many pupils, the average number being about 200, but they are performing an indispensable service, and these, as in the case of those already mentioned, are compelled to perform their noble work with financial support far less than the vast importance of the work they are doing would justify. The Board of Missions looks forward with confidence to the day, which it trusts will be in the very near future, when the Institute will be able to appropriate at least \$100 on an average for every boy and girl registered in the schools, and when it may be possible to establish at least one school in every diocese in the South. The present revenue of these schools, including all appropriations from the Board of Missions, together with such money as goes to the schools directly or indirectly through the Church Institute, is less than \$50 per capita.

In the days when the Anglo-Saxon exploited the negro in the bondage of slavery, a healthy young woman or young man was valued at from \$800 to \$3,000. It cost the people of the United States approximately \$4,000 per capita to emancipate the negroes of the South. Is it, then, too much to ask the people of this great Church, the

spiritual mother of the Democracy we love, to provide scholarships in the American Church Institute for Negroes at a cost of \$100 per year, in order that this Church may assume its fair share of that great responsibility which our Government has so recently asked the Church to perform? If a negro slave, under the old regime, was worth \$1,000 to the Southern planter, how much more would a negro boy or girl be worth to the future America who has mastered the foundations of that truth which makes him free!

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FOR NEGROES.

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